सर्वेक्षण

1632. **श्री दिलीप सिंह :** क्या कल्याण मंत्री यह बताने की कृपा करेंगे कि :

(क) 1996-97 में मध्य प्रदेश में विकलागों के राज्यव्यामी सर्वेक्षण का कार्यक्रम कब से कम तक संचालित किया गया,

(ख) इस सर्वेक्षण में राज्य में कितने विकलांग किस-किस प्रकार के पाए गए,

(ग) राज्य में इसके पूर्व के सर्वेक्षण की तुलना में वर्तमान सर्वेक्षण के दौरान विकलागों की संख्या में जिले वार कितनी वृद्धि या कमी पाई गई, और

(घ) इस सर्वेक्षण के उद्देश्य एंव पिछले सर्वेक्षण के बाद राज्य में विकलांगों को दी गई सुविधाओं का ब्यौरा क्या है?

कल्याण मंत्री (श्री बलवन्त सिंह रामूवालिया) : (क) जी, नहीं।

(ख) प्रश्न नहीं उठता।

(ग) और (घ) इस समय ऐसा कोई प्रस्ताव नहीं है।

Determination of the Category of Offspring of a SC wife and Non-SC Husband

1633. SHRI K.G. MALKANI: Will the Minister of WELFARE be pleased to state:

(a) whether the offsprings of a non-Scheduled Caste wife and a scheduled Caste husband are considered as Scheduled Casts as reported in Indian Express dated the 2nd Feburary, 1997;

(b) whether the offsprings of a Scheduled Caste wife and non-Scheduled Caste husband would likewise become Scheduled Caste;

(c) if not, the reasons therefor; and

(d) whether it does not amount discrimination oil gender ground?

THE MINISTER OF WELFARE (SHRI BALWANT SINGH RAMOOWALIA): (a) to (c) A statement is annexed *(See below).*

(d) No, Sir.

Statement

Determination of the states of offspring of a couple where on spouses scheduled Cast

The crucial test to determine the status of offspring of a couple where one of the spouses is a member of a Scheduled Castes is whether a child born out of such a wedlock has been arcepted by the Scheduled Caste community as a member of their community and has been brought up in that surrounding and in that community or not. The nexus between the child and the community or class or caste is a real test irrespective of the fact whether the accommodating class or caste or community is Scheduled Casts community or a caste Hindu community. Even if the mother of the child is a member of the Scheduled Caste community, it is possible that the child is accepted by the community of his father and brought up in the surroundings of the father's relations. In that case, such a child cannot be treated as a member of the Scheduled Caste community and cannot set any benefit as such. Similarly when the mother belongs to sigher caste and the father is a Scheduled the father may remain away from the Scheduled Caste community and child may be brought up in a different surroundings under the fluence of his mother's relations and her community members, such cases also, the child cannot be said to be a member of the Scheduled Caste community. In the alternative, where the child irrespective of the fact whether the father or the mother is a member of Scheduled Caste community, is brought on in the Scheduled Caste community as a member of sun Gmmunity, then he has to be treated as a member of the Scheduled Caste community and would be entitled to receive benefits as such.

Above is the general position. How ever, each case has to be examined in the light of the circumstances prevalant in